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HENRY THOMAS BUCKLE,

AUTHOR OF

"A HISTORY OF CIVILIZATION IN ENGLAND."

No. 4.

"The Use of Flogging in Venereal Affairs."

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A

TREATISE

OF THE

USE of FLOGGING

IN

VENEREAL AFFAIRS.

ALSO OF THE

OFFICE of the LOINS and REINS.

WRITTEN TO THE FAMOUS

CHRISTIANUS CASSIUS, Biſhop of *Lubeck*, and Privy-Councillor to the Duke of *Holſtein*.

By JOHN HENRY MEIBOMIUS, M.D.

Made *Engliſh* from the *Latin* Original

By a PHYSICIAN.

Delicias pariunt Veneri *crudelia Flagra;*
Dum nocet, illa juvat; dum juvat, ecce nocet.

LONDON: Printed in the Year 1000, 700, 61.

FLAGELLATION

(2)

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TAN/MEI

De l'Utilité de la Flagellation dans la Medicine et dans les Plaiſirs du Mariage; et des Fonctions des Lombes et des Reins:

Ouvrage ſingulier traduit du Latin de J. H. MEIBOMIUS; et enrichi de notes hiſtoriques, critiques, et literaires, d'une introduction, et d'un index. Londres: 1801.

THE

Tranſlator's Preface.

BOOKS which treat upon ſubjects of this curious nature, being as liable to the cenſure of the injudicious, as to the praiſe and admiration of the truly knowing, it may not be amiſs to premiſe ſome obſervations to the reader in defence of this work.

The author himſelf was a man of great reputation, an eminent phyſician, and an excellent philologer; and had he foreſeen any ill effect from a treatiſe of this ſort, he would have hardly riſked his fame and practice by ſuffering it to be publiſhed. A biſhop deſired him to write it, and took care to ſpread it into as many hands as printing could; and it was attended with the improvements

provements of two eminent phyſicians in the laſt edition. But it may be objected that it was wrote in a language only familiar to the learned, ſo that it could do no harm in that tongue, as if learning was a charm for human infirmities, and Latin and Greek could conjure down the vices and paſſions of mankind. Alas! we find neither learning nor learned ornaments are proof againſt humanity; and there is no more ſanctifying quality in a coat of one colour than another. The Devil of the fleſh works in black as well as red.*

In fact, it is true the fault is not in the ſubject matter, but the inclination of the reader, that makes theſe pieces offenſive. He who will deter people from vice, muſt make it odious by explaining its conſequences—which is effectually done in this treatiſe. The chaſteſt ear in the world is not polluted by a relation of the prodigies in lewdneſs; nor ought any man be offended at a naturaliſt who ſearches into the cauſes of the diſtemper, and ſhews how they may proceed from the ſprings of nature

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* *Thomæ Bartholini, Joan. Henrici Meibomii*, Patris, *Henrici Meibomii*, Filii, De uſu FLAGRORUN in Re *Medica* & *Venerea*, Lumborumque & Renum Officio. *Francofurti*, ex Bibliopolio Hafnienſi *Danielis Paulli*, Bibl. Reg. 1570.

herſelf,

herſelf, without having recourſe to fancy, fiction, and ridiculous diabolical enchantments.

That the uſe of ſtrokes and ſtripes have an effect upon the languid organs after our author's manner of reaſoning, is no wonder at all to the learned, tho' the ignorant perhaps may be ſtartled at the aſſertion. I crave leave to fortify our author's obſervations by a very common one uſed among ourſelves. It is the cuſtom, when a ſtallion will not readily cover a mare, to beat him with ſtaffs upon the back, and ſo quicken the circulation of the blood, and ſtimulate the parts of generation to a compliance with the purpoſe of nature. The effect is plain; and the argument will hold in proportion with the human ſpecies.

I am here tempted to ſay ſomething of a more dangerous and modern improvement on the art of lewdneſs, of which I know one or two remarkable hiſtories—and, perhaps, when I have finiſhed the phyſical reaſons of its effects, the world may ſee them publiſhed. In the meantime, the hanging-lechers are deſired to obſerve, that their practice is no ſecret; and that it is known that ſome of them have lately had very narrow eſcapes in the experiment,

ment, and inſtead of contributing towards the propagation of their ſpecies, have gone near to have deſtroyed it. A late unaccountable ſecret of murder tends very much this way, and ſome others.

Quos Ego—ſed motos præſtat componere fluctus.

London,
May 5, 1718.

A LET-

A

LETTER

FROM

THOMAS BARTHOLIN,

On the Medicinal USE of

RODS,

TO

HENRY MEIBOMIUS.

YOUR father, *John Henry Meibomius*, deſerves to be reckoned among the principal ornaments of the age: but you, who are the heir and ſucceſſor of his virtues, take care to ſpread his fame, and increaſe his reputation, by publiſhing his writings: he continually adorned the divine art he peculiarly profeſſed with a variety of learning; nor do you take leſs pains than your father to obtain the name of a learned

learned phyſician. The writings of your father already publiſhed upon the Oath of Hippocrates, and the Life of Mecænas, prove how great a man he was. You give a promiſing earneſt to poſterity what a ſon you are, by publiſhing to the world your father's lucubrations now in your hands, and worthy the moſt curious eye, taking care to increaſe them with your own excellent additions. Among the vaſt compaſs of your father's learning, and his more ſerious ſtudies, he ſometimes deſcended to things of leſs moment, and wrote, at the inſtance of the great Chriſtianus Caſſius (whoſe memory will be alway grateful to me), a ſhort diſſertation, collected from antiquity, of the medicinal uſe of flogging. This treatiſe my bookſeller, excited by the uncommonneſs of the ſubject, had a mind to reprint, and deſired ſome additions to it from me. I referred him to you, the ſon of the author, Profeſſor of Phyſic in the Univerſity of Juliers, and, by the example of your father, converſant in all kind of literature and antiquity, as being more nearly concerned in the reputation of your father's writings, and it not being to be expected that a book which ſhines ſo much in the contents of its author ſhould receive the leaſt ornament from my hand. But, although

you

you was not wanting to your father's fame in ſending back the book, enlarged with many additions, together with an elegant epiſtle, yet Paullinus, my bookſeller, with a view of making an honeſt gain, has entreated me to add ſome few obſervations, which he fancies I have always ready by me on all occaſions. That I might not baulk his hopes, nor fail in the duty I owe to the Meibomius's and the Caſſius's, and to profit the public too—

Communis iſta pluribus cauſa eſt Deis,

That common care of ev'ry heav'nly power—

I have, among my other ſtudies, which my friends know I am employed in, collected a *few twigs* to add to your *bundle of rods*, and dedicate them to yours and your father's honour. Few before you have taken notice of the uſe of rods in phyſic; it is certain very few care for them, ſince gentle and eaſy methods pleaſe our patients beſt, and they are ſtartled at ſeverer medicines, tho' the condition of mortality is ſuch, that even when we deſire to uſe them moſt gently, we very often neither can nor dare. Hippocrates's chains are now and then to be called in, and a ſeverer diſcipline is to be uſed to obſtinate diſtempers.

Strokes

Strokes and ſtripes of rods moſt effectually cure thoſe who diſſemble diſeaſes. It has often happened that perſons who have ſhammed an epilepſy have grown well, and been cured before they have been ſick by this ſharp and wholeſome remedy. It has done good, too, as preventive phyſic, by hindering others from impoſing diſtempers upon the world. I have known lazy ſervants, who have diſſembled ſome ſtrange diſtemper, return to their buſineſs by this diſcipline. We can the leſs doubt that ſtrokes contribute to the cure of real bodily diſtempers, ſince they cure thoſe of the ſoul. From hence it is, that you may ſee in Italy, in Lent-time, the order of floggers expiating the ſins of their paſt lives, by ſwinging ſtrokes and wounds upon their backs, like thoſe in the rites of Cybele of old, who, as Claudian (book I. in *Eutrop.*) ſays—

——————— *pectuſque illidera pinu*
Inguinis & reliquum Phrygiis abſcindere Cultris.

To wound their breaſts, their Phrygian knives diſplay,
And cut the pounders and the nerve away.

Such, among the heathens, were the Syrian floggers, who puniſhed themſelves for their crimes, or were hired

hired by others to do it, by ſtoutly flogging with a knotted whip, as Apuleius deſcribes them in the VIIIth book of his Metamorphoſis. Circe's rod was of another kind, that transformed the human minds of Ulyſſes's companions into beaſts, particularly hogs, according to Homer in the Xth Odyſſe. But this is all magical ſtuff—yet the moral of it proves that ſome return to their ſenſes by blows, and others loſe them. The metamorphoſis is certain, but the form is different, tho' neither the one nor the other can be done by enchantment. I myſelf have ſeen ſeveral corrected with rods by the prieſts at Padua, who were thought to be poſſeſſed with an evil ſpirit; but who, as the phyſicians rightly obſerve from the ſimilitude of their ſymptoms, had really epileptical fits, and to ſuch perſons flogging could do no harm, becauſe it raiſed the natural heat of their bodies. The man poſſeſſed with the unclean Spirit in St. Mark, Chap. V., cut himſelf with ſtones; and St. Paul complains, in the ſecond epiſtle to the Corinthians, that he was buffetted with fiſts, or joints of the fingers, as Martinius in his etymologies explains the word from Varinus, tho' Hayman, Biſhop of Halberſtad, thinks this buffetting ſhould rather be expounded by the fire of luſt, kindled by the Devil, than

any

any pain in the head. That flogging was uſed in the cure of diſtempers formerly, Meibomius proves by various ancient authorities, and that when there was no room for more moderate remedies; for whipping with rods among the Romans was uſed for flagrant crimes, and as the proper puniſhment of ſlaves, whereas only freemen, as an argument of lighter puniſhment, were corrected by blows of ſticks, as Briſſonius largely proves in his antiquities. The paſſage in Cœlius Aurelianus, concerning the cure of madneſs, is a very elegant one, and is but ſlightly cited by your father, the great Meibomius, and therefore I ſhall dwell upon it a little longer, in order to make it a more effectual remedy, although Cœlius ſpeaks it from the judgment of others, not his own, and particularly of Titus, the ſcholar of Aſclepiaces, whoſe life we expect from that deſirable work, The Lives of the Phyſicians, which you have promiſed us from your father's papers. The words of Cœlius are theſe—"Others order them to be diſciplined with rods, that their underſtanding, being as it were quite baniſhed, they may come again to their ſenſes: whereas the whipping of ſwelled parts only makes them the rougher; and when their fit begins to ceaſe, and they recover their ſenſes, they are

ſtill

ſtill vexed with the pain of whipping." So it ſtands in Rouvillius's edition, which is that I make uſe of—but your father reads it, "To baniſh their madneſs, and make them recover." Now Cœlius, who was a methodiſt in phyſic, laughs at that manner of cure, partly becauſe the ſwelled parts would be made rougher by the ſtrokes and ſtripes, and the pain remain even after the cure, and partly becauſe the cure does not reſpect the part affected—for he ſays, "If, as reaſon requires aſſiſtance to be given to the parts affected, and thoſe neareſt to them, they will be obliged to ſtrike the face and head." But diſtempers of the head are more increaſed by blows, that part being hurt by the leaſt external force: and yet this medicine of Titus, although ſomewhat harſh, has its uſe; for he is not afraid of raiſing the heat, becauſe madneſs is without a fever or a ſmall pulſe, which diſtinguiſhes it from a frenzy. So it is the fear of pain which keeps the patient within the bounds of reaſon. Thus I knew a very honeſt man, who was often mad, forced by the threatenings and blows of a ſtronger perſon to lye as quiet as a lamb. But the method of the relaxed parts is different, which are raiſed by being ſtruck with blows, and provoking the pain and heat:

heat: and yet the ſame Cœlius won't allow Themiſon, that the parts affected in this caſe are to be ſtruck with a ferula, becauſe he thinks they may be cured better, and re-corporated by bathing in ſalt water. But under the favour of this methodiſt, as ſalt water may be properly ſubſtituted inſtead of the ferula, ſo both kinds of remedies excite the ſenſe by their acrimony, and re-corporation follows both: whatever the ferula effects, the ſalt water does—which, as Diaſcorides ſays, is warm and acrid. And with Celſus all ſalt things are acrid: from whence Scribonius uſes the plaiſter Marine for the renewing old and callous ulcers; for the relaxed parts are rather ſtupefied than revived by gentle applications. Strong frictions, ſtrokes, and punctures are what muſt make them ſwell and riſe again; and yet there is moderation to be uſed in this point, as Galen preſcribes, as ſtriking the macerated parts with ſmall ferulas, lightly tinctured, till they are raiſed by degrees. By this method, a dealer in ſlaves in a ſhort time plumped the buttocks of a boy, who was almoſt conſumed with hunger, uſing daily, or at leaſt every other day, a moderate percuſſion of the parts. If Cœlius is terrified by the pain of the rod, there are other remedies at hand in Ægæneta, Chap. XII.,

XII., ſuch as ſheep-ſkin freſh drawn, and ſtill warm, applied to the parts; beſides others obſerved by Ætius, Galen, and Avicenna. Apulcius tells us that the effeminate Syrians armed themſelves by a preſervative againſt the pains of whipping; and Beroaldus gueſſes that this preſervative was holding their breath,* which he proves from Pliny to be the contrivance of an animal called Meles; theſe creatures uſing upon a fright to ſtretch and ſwell up their ſkin, and ſo remain inſenſible to the bites of dogs, and ſtrokes of men.

This cure by whipping, altho' it may ſeem rough, yet ought not a phyſician to abſtain from it, if it has a good effect. St. Auſtin, in his 50th epiſtle, ſpeaks elegantly to this purpoſe, "A phyſician is uneaſy to a patient in a frenzy, and ſo is a father to an unruly ſon —the one by tying him down, and the other by whipping, but both by loving them; but if they ſhould neglect them, and ſuffer them to periſh, that falſe clemency is rather a cruelty." Socrates, in his Gorgias of Plato, ſays—"That a phyſician ſhould not indulge his patient in their appetites, or uſe many and high

* This is ſtill practiſed in moſt ſchools.

meats."

meats." For, as Tertullian againſt the Gnoſticks ſays —"That part of medicine in which lancet, cauteries, burning (and we may add ſtripes) are concerned, is a kind of barbarity; and yet to be cut, burnt, extended, bitten, are not, therefore, evils, becauſe they bring uſeful pains, nor are they to be forebore becauſe they make us uneaſy, but becauſe they neceſſarily make us uneaſy they are to be uſed." The good effects excuſe the horror of the application; for things are not to be eſteemed good or evil by pain or pleaſure, but by their uſefulneſs and unuſefulneſs. All things, therefore, ought to be borne with by the direction of a phyſician, according to that ancient form or ſentence, Go, Lictor, or ſlave, bind his hands, beat him, cover his head, and (all but the laſt) hang him upon the tree. This is the reaſon that Martial, book II. ep. 17, among the inſtructions of the barbers reckons whips—

Tonſtrix Suburræ foucibus ſedet primis,
Cruenta pendent qua flagella *tortorum.*

The ſuburb-barbers at the city's end,
Where flogging whips, in bloody whips depend.

For their whips were roughened and hardened, by twiſting

twiſting the wool in ſtrong knots, to increaſe the ſenſe of pain, and leave marks under the ſkin, as if impreſſed by ſtrings or bones of animals, or, as Apuleius expreſſes it, "Imprinted with the crooked hoofs of ſheep:" ſo that it is no wonder that Catullus, in his XXVth epigram to Thallus, when he threatens the whip to his hands and ſides, calls them burnt or branded.

> *Ne Lanium latuſculum, manuſq, mollicellas*
> Inuſta *turpiter tibi* Flagella *conſcribillent.*
>
> For fear the ſcribbling whip ſhould brand
> Your tender ſide and lady-hand.

But let antiquaries look at this point. The phyſician is ſometimes forced to as rough a remedy; for, as Seneca rightly obſerves, "The medicine then begins to have an effect on inſenſible bodies, when they are ſo handled as to feel pain." In a torpor, or numbneſs of the limbs, inſtead of nettles, which, as Columella ſays, are ſo aſtringent, if made uſe of, as to kill young geeſe. Our countrymen here pick the feathers off the breaſts of the African hens, and ſting them with nettles, to make them ſit upon their eggs the more readily. When the ſwallow is obſtructed by a bone,

or

or ſomething elſe ſticking in the paſſage of the throat, we clap the patient luſtily upon the back, with a deſign to force out that way the obſtructing matter. If the bone of the lower jaw is either by immoderate laughter or yawning diſlocated, it is reduced by a hearty ſlap on the face, which very often cauſes mirth in company. Among the Inſubres, as I have proved in my Cento of Hiſtories, the dead fœtus is extracted from the mother by compreſſing the belly ſtrongly, or ſtriking it with wooden or ſteel balls. I have obſerved that boys, and men too, have been cured of piſſing in bed by whipping.

Your father has proved, by many examples, how much flogging prevails in venereal affairs, which I have no occaſion to repeat, or offend the ears by a ſecond reading, although I knew a perſon at Venice, who could not be ſolicited to a love encounter any way but by the blows of his miſtreſs's fiſt, as Cupid, formerly in Anacreon, forced people to follow him by ſtriking them with a wand of Hyacinth. We may obſerve, for the illuſtration of this argument, that not only men are excited to unlawful and unſeaſonable pleaſures by flogging, but women, too, are raiſed and

inflamed

inflamed by ſtrokes to a more eaſy conception. This was known to the Roman ladies, who offered their hands to be whipped by the Luperci to promote conception. Juvenal ſpeaks of this ceremony in his ſecond ſatire—

——— *ſteriles moriuntur, & illis*
Turgida non prodeſt conditâ pyxide Lyde;
Nec prodeſt agili palmas præbere Luperco.

Barren they dye, a lovely Lyde mocks
Their hopes, tho' pictur'd teeming in the box,
In vain, before the quick Lupercal band,
They wiſh conception from the paſſive hand.

Now there is an eaſy reaſon why the ſtriking of the palm ſhould forward fecundity in the Roman ladies, without having recourſe to ſuperſtition, to be drawn from the circulation of the blood: for the blood growing warm in the hand from the ſtrokes received, runs back to the heart, and from thence, by the arteries, to the womb, which being thus inflamed is excited to luſt, and diſpoſed for conception. As to the ferula itſelf, which was made uſe of in the feaſt of the Luperci, Feſtus Pompeius deſcribes it thus—The

Romans

Romans called the Luperci Crepi, from the Crepitus or noiſe which they gave in the action of ſtriking; for it was their cuſtom, at that feaſt, to run about naked, and ſtrike all the women they met with a ferula. Now this ferula was made, as Dempſter conjectures, of a cover of ſkin or hide, and that either of a dog or goat, either to increaſe the ſound or the pain. Plutarch calls that kind of ſtriking a purgation, and I remember I have read theſe verſes in Ovid—

Exeipe fœcundæ patientur verbera dextræ,
Jam Pater optati nomen habebit avi.

Of the right hand the fruitful laſhes bear,
And glad your houſe and father with an heir.

Juvenal, in the paſſage before recited, ridicules theſe ſtrokes; and Prudentius, in his Roman martyr, ſatyrizes it as a fooliſh cuſtom.

Quid illa turpis pompa? nempe ignabiles
Vos eſſe monſtrat, cum Luperci *curritis,*
Quem ſervulorum non rear viliſſimum?
Nudus plateas ſi per omnes curſitans
Pulſet Puellas verbere ictas ludicro.

What

What means that fooliſh pomp, that filthy ſhow,
When thro' the ſtreets the mad Luperci go?
It ſhews you vile, and mean, as you behave,
For who can think him other than a ſlave?
Who, dancing thro' the town, the dames provoke,
To fancy'd pregnancy, by fooliſh ſtroke.

We have ſhewn how this cuſtom might be warranted from a natural reaſon, tho' the Luperci might have a trick at the bottom, who ſtruck the women with other kind of weapons than the Ferula, as Cardan imagines. Among ſome nations, ſuch as the Perſians and Ruſſians, the married women take it as a token of love from their huſbands to be ſoundly beaten. Barclay ſays of the Ruſſian wives, That they eſtimate the kindneſs of their huſbands from the ſtrokes they give them, and are never more happy, in their opinion, than when they have met with a man of a barbarous temper. Olearius, that great traveller, denies that he met any ſuch thing; but Barclay confirms it by a very ſingular inſtance, which I ſhall take the liberty of repeating. "A certain vulgar fellow, and if his name is of any moment in ſuch a trifle, he was called Jordanes, had travelled from Germany to Muſcovy; there

there he ſettled, and, liking the place, married a wife in the country. The woman he very much loved, and deſiring by all means a mutual affection from her, obſerved her ſtill melancholy, with down-caſt eyes, often ſighing, and betraying other ſigns of a diſcontented mind. But when her huſband enquired the cauſe of her affliction, affirming that he was not wanting in any inſtance of love and reſpect,—Yes, replies the woman, are not you a notable diſſembler of love? D'ye think I don't know how deſpicable I am to you? and immediately fell into a fit of ſighing and crying. The man, quite aſtoniſhed, began to embrace her, and perſiſt in aſking her if he had offended in anything; that perhaps he might, but would make her amends for the future? In anſwer to this, ſhe ſaid, Where are your blows and beatings, the proofs of your love? Sure it is, that in this country they are the only inſtances of the care and affection of huſbands. When Jordanes heard this, his amazement at firſt hindered his laughter, but ſoon after, when both were over, he thought it for his intereſt to uſe her as ſhe had preſcribed, and not long after took an occaſion to beat her; and ſhe growing into good humour, by the influence of the cudgel, from that time firſt began to

love

love and eſteem her huſband in earneſt." Petrus Petræus, in his chronicle of Muſcovy, tells us the ſame ſtory, with this addition, that huſbands uſually provided whips after their wedding for the ſame purpoſe, and reckon them among the houſehold gods of the family. Perhaps we may draw a reaſon from what has been ſaid of this *bitter ſweet love*, for theſe beatings are not uſed by way of correction or amendment: for bad women (if there are any ſuch) are neither to be reſtrained by threatenings or paſſion, no, nor if they were to beat out their teeth with a flint, as Simonides expreſſes it in his fragment preſerved by Stobæus; but a good huſband is ſo far from tormenting the dear boſom of his wife with ſtrokes, that he had rather do as the man in Seneca did, afflict himſelf, and make his wife ſuffer by proxy.

I have determined, as well as your father, Meibomius, has, that by flogging of the loins, and heating the reins, the matter of the ſeed is either quickened or increaſed, and how that ſhould be performed by the circulation of the blood in the reins I have long ſince ſhewn in my Anatomy Reformed, from Sennertus, Othaſius, and Wormius; all which, if it will

not

not satisfy the learned, I have nothing to do but to have recourſe with you to the common cauſe, the heat of the blood, inflamed by flogging of the loins, to increaſe the warmth of the reins, and provoke a venereal appetite. From hence the ſupine ſituation of the body contributes to emiſſions in ſleep, by irritating the heat of the loins; from hence the ſame parts are provoked to venery by violent friction, a pleaſure which coſt a certain gentleman his life at Paris; laſtly, from hence, we apply cooling medicines to the loins in a troubleſome gonorrhœa. Actuarius applies plaiſters to the reins, which ſtrengthen and yet do not at all heat. But Oribaſius applies plates of lead to the loins, and in this caſe diſtinguiſhes the loins from the reins: for, in his fragment Of proper Diet for all Seaſons of the Year, which was firſt publiſhed at Baſil, by Albanus Torinus, 1528, he ſeriouſly adviſes againſt cooling the loins too much, for fear of cooling the reins by that means. I ſhall ſay no more of the office of the reins towards the generating of the ſeed, becauſe the famous Wallæus has called it in queſtion from the principles of circulation, and he was a perſon whoſe ſcholar I ſhall be always proud to own myſelf. That was a hereſy of thoſe times, which had many followers, and

many

many maſters, and beginning with great heat, was ſenſibly extinguiſhed. Now the curioſity of the ingenious is turned another way, and new employments ſucceed the old, ſince the learned phyſicians have begun to ſearch with more eagerneſs into the hidden ſecrets of the human ſyſtem, and not to reſt contented with diſcoveries which were hitherto rather believed than demonſtrated. Farewell.

From my Seat
at Hageſtadt,
Oct. 24, 1669.

J. BARTHOLIN.

OF THE USE OF FLOGGING.

RECEIVE, at laſt, my dear friend Caſſius, the eſſay I promiſed you over a bottle, upon the uncommon ſubject of the uſe of rods, and the conſequence of that ſubject, a diſcourſe of the principal offices of the loins and reins. You may remember I engaged to ſend it you, when we ſupped together with our intimate friend, Martin Gerdeſius, counſellor to your moſt excellent prince, and your colleague. I can't well recollect the firſt occaſion of it, any farther than that I affirmed that ſtripes and ſtrokes were of uſe in the cure of ſome diſtempers, which both of you looked

looked upon as a paradox: upon which I began to aſſert the truth of my obſervations from experience, and appeal to the phyſicians, who, in many of their writings, affirm the ſame. For inſtance: It is long ſince Titus, a diſciple of Aſclepiades (who flouriſhed in Auguſtus's time, as I have ſhewn in the Lives of the Phyſicians), directs us, in his book on the ſoul, that Madmen are to be managed by ſtripes and blows, and their ſenſes to be recovered by that diſcipline. Cœlias Aurelianus, in his firſt book, and fifth chapter, on the regulation of the paſſions, informs us, That it was no uncommon thing to order perſons grown melancholy, or mad for love, to be beaten and corrected; and that the method very often anſwered, and brought the patients to a right uſe of their reaſon. Rhaſes, in his firſt book, and fourth chapter, on Continence, frequently cites an eminent Jewiſh phyſician who, when all other means were unſucceſsful, directs thoſe mad for love to be bound and beaten ſtoutly with a luſty fiſt; nay, and to repeat the experiment often, if a good effect did not immediately follow—ſince (as he merrily applies the proverb) it is not one ſwallow that makes the ſummer. Ant. Guainerius, in his Practical Treatiſes, chap. 109, agrees with the opinion

opinion of Rhaſes. Valeſcus de Taranta is of the ſame ſide of the queſtion, chap. 11, and I ſhall cite his words—If the patient be young, let him be flogged on the poſteriors with rods; and if the madneſs is not ſo cured, let him be put into a dark hole, and dieted with bread and water 'till he returns to his ſenſes; and let this diſcipline be continued. If we believe Seneca, in his ſixth chap., v. 11, of Benefits—Some quartans have been cured by blows, perhaps from the ſtrokes warming the viſcid bilious humour, and diſſipating them by motion, as Lipſius rightly conjectures in his commentaries. Hieronymus Mercurialis, in his fourth book, chap. 9, On the art of exerciſe, tells us—Other phyſicians adviſed lean perſons to be whipped, in order to plump their bodies; and Galen, in his twelfth book, chap. 6, Of the method of phyſic, proves the truth of the experiment a long time ſince, from the example of thoſe who deal in the ſale of ſlaves: for it is certain that the fleſh is raiſed by that practice, and ſo the food is more forcibly attracted to it; beſides, it is a vulgar obſervation and experiment to cure relaxed limbs, by the whipping them with rods of nettles, and ſo forcing the heat and blood into the cold and deaden parts of the body; beſides which,

Themiſon

Themiſon adviſes the ſtriking them with a ferula, as appears from book the ſecond, chap. 11, of Cœlius Aurelianus. Elidæus of Padua, in the 282 of his Medical Obſervations, does not ſcruple to forward the eruption of the ſmall-pox, to order the tender bodies of infants to be ſtung with rods of nettles. Thomas Campanella (a monk of the order of the Preachers), who I formerly knew at Naples, tells us an almoſt incredible ſtory of the uſe of blows in an obſtruction of the belly. He ſays, in his third book, chap. 9, of Phyſic—That a Prince of Italy, famous for his ſkill in muſic, could never go to ſtool, unleſs when beaten by a ſervant whom he kept for that purpoſe. He adds, That this effect might follow from fear—forcing the ſpirits into the inteſtines: which reaſon I ſhall not diſpute at preſent.

But what you could not ſo readily believe, upon my affirmation, was, that there are perſons who are ſtimulated to venery by ſtrokes of the rod, and worked into a flame of luſt by blows; and that the part, which diſtinguiſhes us to be men, ſhould be raiſed by the charm of invigorating laſhes. But I will convince you, my friend Caſſius, that it is ſo; and when I have proved

proved, by the teſtimony of no vulgar authors, that there are many experiments of the truth of it, I ſhall add ſome reaſons and arguments why others have conceived it, and I think it poſſible and practicable. I ſhall not make many words of the ſtinging the parts with young nettles. For Monytius Taventius, in his ſecond book of the Organs of Generation, aſſerts—That if ſterility be ſuſpected from the ſhortneſs of the penis, that the defect may be amended, and the part be extended by the uſe of that diſcipline; beſides, your admired Petronius preſcribes the ſame method to excite a languid inaptneſs to pleaſure. Eucolpio, in the words of the author, ſays—"That part of my "body, in which I was formerly a very Achilles, was "quite languid and dead—it retired, cold as it was, "colder than winter, into my belly, and covered with "a thouſand wrinkles; and all looked more like a "bag of leather in the water than a man." When Enothea, the prieſteſs of Priapus, had promiſed him that ſhe would make it as ſtiff as a horn, ſhe mixed up the juice of water-creſſes with ſouthern-wood, and beſprinkles his thighs: then ſhe takes a rod of young nettles, and gently ſtings all the parts from the navel.

But

But I am to give you an account of a rougher and ſtronger flagellation, and the firſt I ſhall cite upon this head is Johannes Picus, Count of Mirandola, who flouriſhed about a century and a-half ago. He, in his third book against the aſtrologers, chap. 27, relates this of an acquaintance of his :—"There is now alive," ſays he, "a man of a prodigious and almoſt unheard "of kind of lechery—for he is never inflamed to plea- "ſure but when he is whipt; and yet he is ſo intent "on the act, and longs for the ſtrokes with ſuch an "earneſtneſs, that he blames the flogger that uſes him "gently, and is never throughly maſter of his wiſhes "unleſs the blood ſtarts, and the whip rages ſmartly "o'er the wicked limbs of the monſter. This creature "begs the favour of the woman whom he is to enjoy, "brings her a rod himſelf, ſoaked and hardened in "vinegar a day before for the ſame purpoſe, and en- "treates the bleſſing of a whipping from the harlot on "his knees; and the more ſmartly he is whipt, he rages "the more eagerly, and goes the ſame pace both to "pleaſure and pain—a ſingular inſtance of one who "finds a delight in the midſt of torment; and as he is "not a man very vicious in other reſpects, he acknow- "ledges his diſtemper, and abhors it." So far Picus,

from

from whom Nevizanus in his Marriage Rites, and Campanelle in the place before cited, quotes it. If I am not miſtaken, there is another perſon much like Picus's acquaintance mentioned by Cœlius Rhodiginus in his Ancient Readings, book the 11th, chap. 15. From him Andreas Tiraquellus cites in his Laws of Wedlock, the 15th, and number the 5th. Cœlius relates the ſtory in this manner :—" It is certain, upon " the oath of credible perſons, that not many years " ſince, there lived a man, not of a ſalaciouſneſs re- " ſembling that of cocks, but of a more wonderful and " almoſt incredible ſort of lechery—who, the more " ſtripes he received, was the more hurried to coition. " The case was prodigious, ſince it was a queſtion " which he deſired moſt—the blows, or the act itſelf, " unleſs the pleaſure of the laſt was meaſured by the " number of the former; beſides, it was his manner to " heighten the ſmartneſs of the rod with vinegar the " day before it was to be uſed, and then to requeſt the " discipline with violent entreaties. But if the flogger " ſeemed to work ſlowly, he flew into a paſſion, and " abuſed her. He was never contented unleſs the blood " ſprung out, and followed the laſhes—a rare inſtance " of a man who went an equal pace to pleaſure and to

" pain,

" pain, and who, in the midſt of torture, either ſatis-
" fied or excited a pleaſing titillation, and a furious
" itch of luſt." We may add another of the ſame nature to theſe, from Otho Brunfelſius, a famous phyſician, who, in his Phyſical Dictionary, under the word *Coition*, ſays—" That at Munich, the ſeat of the
" Duke of Bavaria, there lived a man who never could
" enjoy his wife if he was not ſoundly flogged to it
" before he made the attempts." I ſubjoin a new and late inſtance, which happened in this city of Lubeck, where I now reſide. A citizen of Lubeck, a cheeſemonger by trade, lived in the Millers-ſtreet, was cited before the magiſtrates, among other crimes, for adultery, and the fact being proved, he was baniſhed. A courtefan, with whom this fellow had often an affair, confeſſed before the Deputies of the State, that he could never have a forcible erection, and perform the duty of a man, till ſhe had whipped him on the back with rods; and that when the buſineſs was over, that he could not be brought to a repetition unleſs excited by a ſecond flogging. The adulterer at firſt denied the charge, but being ſeriouſly preſſed about the ſubject, he confeſſed the fact.

For

For the truth of this narration, I appeal to the judges appointed by the Senate, Thomas Storningius and Adrian Mollerus, my friends, who, as you know, are ſtill living. Beſides, it is not many years ſince that a perſon of a ſmall poſt in a noted town in Holland, very much addicted to venery, was catched in the very act with a woman, whom he could never effectually enjoy without being ſtimulated by flogging. The poor man, upon an information to the magiſtrates, paid ſeverely for his luſt by the loſs of his office.*

Hæc fuit in toto notiſſima fabula vulgo.

O'er the whole town the noted ſtory roll'd,
By merry cits at every meeting told.

Now, ſince, I believe, you neither would, nor can

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* Perhaps the oddeſt whim among whipping anecdotes is that of a certain nobleman, who flouriſhed in the reign of George II. This ſingular character rented a houſe in St. James's-place, and made an elderly good-looking woman houſekeeper. It was his woman's buſineſs one day of each week to provide every article for ſcrubbing out a room, and to engage two pretty women to meet him there on the day—one to repreſent a houſekeeper, and the other a chamber-maid. While he was ſcrubbing the room, he fancied himſelf a *pariſh girl*, and he did his work ſo very bad, that one or the other of the women, or both, whipped him in the ſame unmerciful manner thoſe poor girls are whipped by cruel miſtreſſes.

you

you deny the truth of theſe inſtances, let us next conſider what reaſon can be given for an action ſo odd and uncommon. If you have recourſe to the aſtrologers, they will impute the whole of the buſineſs to the ſtars, and accuſe heaven that ſometimes provokes ſuch an appetite in man by a peculiar and hidden influence. They will ſay, as Picus expreſſes it, That the man's propenſity to Venus was cauſed in his geniture, and deſtined to flogging by oppoſite and threatening rays of the ſtars—on which ſubject Franciſcus Junctinus takes a great deal of pains to inſtruct us in the calculation of nativities, chap. 6. But ſince the heavens and the ſtars are univerſal cauſes, and ſo cannot occaſion ſuch particular effects in one or two individuals, Picus, for good reaſon, rejects their influence, and enquires after a nearer and more immediate reaſon. He thinks it was occaſioned in his acquaintance by cuſtom: for ſo he proceeds in his narration—"When I ſeriouſly "enquired of him the cauſe of this uncommon plague, "his reply was, I have uſed myſelf to it from a boy. "And upon repeating the queſtion to him, he added, "that he was educated with a number of wicked boys, "who ſet up this trade of whipping among themſelves, "and purchaſed of each other theſe infamous ſtripes

"at

"at the expence of their modeſty." Of the ſame opinion is Cœlius, who has tranſcribed both Picus's hiſtory and opinion. His words are—"Now, it is leſs "wonderful that this uncommon vice ſhould be known "by the perſon, and that he ſhould hate and condemn "himſelf for it; but by the force of a vicious habit "gaining ground upon him, he practiſed a vice he "diſapproved. But it grew more obſtinate and rooted "in his nature, from his uſing it from a child, when a "reciprocal friction among his ſchool-fellows uſed to "be provoked by the titillation of ſtripes—a ſtrange "inſtance what a power the force of education has in "grafting inveterate ill habits on our morals." So far they: for my part, I don't deny the great influence of cuſtom, and Ariſtotle has long ſince informed us, both in his treatiſe on Memory and his Ethics, that it is a ſort of ſecond nature—which Ennius obſerves in theſe lines—

Uſus longus mos eſt, ac meditatio crebra:
Hunc tandem aſſero naturam mortalibus eſſe.

Long uſe, and frequent thinking, cuſtom makes,
And this with man, at laſt, grows into nature.

and

And Galen, in his book of Habits, elegantly ſhews the great force and influence of cuſtom, and calls it Second Nature. I allow, in the inſtance given by Picus and Cœlius, that cuſtom in a tract of time might contribute ſomething to the cauſe; but in the caſe produced by Brunfelſius and mine, that cauſe will not anſwer. And again, as Thomas Campanella ſays, in the place before cited, Why did not the reſt of this youthful fraternity go on in the ſame, as well as this acquaintance of Picus? for cuſtom only effects ſomething particular in one or two individuals. Neither is it probable that all thoſe boys we mentioned began their youth with expoſing their chaſtity to ſale with this reciprocal communication of vice, and uſed rods at the firſt to provoke lechery. I congratulate our Germany, that theſe vices of perverſe luſt, theſe diſgraces of children, and mutual pollutions of males, are almoſt unknown among us, and if by accident ſuch a caſe happens, the offenders are ſeverely puniſhed, by being burnt for their crimes. "The "Germans know no ſuch thing, and men live with "more regard to morality near the ocean, as Quintilian "ſaith of our anceſtors, in his declamation for the "ſoldier Marianus, whoſe chaſtity had been attempted

"by

" by a Tribune, on which I have dilated more in my " commentary upon the Death of Hippocrates."

Since, then, neither the ſtars nor cuſtom are the cauſe why ſtripes excite venery, we muſt ſee if there be any other reaſon—in the ſearch after which, we muſt trace the matter a little higher before we can explain it.

We are to underſtand, then, that this flogging and whipping with rods was practiſed on no part of the body but the back, which the Lubeck ſtrumpet confeſſed, and is manifeſt of all the reſt; for it is impoſſible that the penis can bear the ſtrokes of rods, undoubtedly not to an eruption of the blood—and we all know the back is frequently uſed ſo. Now, the loins compoſe the chief part of the back: for that part of the body that takes its riſe from the five *vertebræ*, which are placed behind the *vertebræ* of the *thorax*, is continued quite to the *os ſacrum*. Theſe parts, the muſcles, ſkin, and fat, cover outwardly; inwardly, they are ſurrounded and braced by the muſcles. The reins adjoin to theſe, the left and right, one on each ſide, and take up about the ſpace of four

vertebræ,

vertebræ, and are annexed to the *vena cava* and the large *artery:* but the reins receive as well from the *vena cava* as the *arteria magna* large and notable veſſels which are called *emulgents;* each receives, of each ſide, one veſſel, a vein, and an artery, which by many ramifications are variouſly diſperſed into the ſubſtance of the reins themſelves. On the right of the *vena cava*, juſt under the *emulgent*, ariſes the *right ſeminal vein;* and in the ſame place, from the *arteria magna*, ariſes the *ſeminal artery*, both deſcending into the *right teſticle*. On the left, the *ſeminal artery* ariſing from the trunk of the *arteria magna*, and the *ſeminal vein* from the left vein of the *emulgent*, are both inſerted into the left *teſticle*. Beſides theſe, there are nerves coming from the part of the *ſpinal marrow*, contained in the *vertebræ*, that reach to the reins, and not only pierce their *coats*, but penetrate their very ſubſtance. Laſtly, the *ureters*, produced from the cavity of the reins themſelves, are inſerted into the *bladder*. As we may call all theſe by a ſingle appellation of the loins, ſo we may very properly aſſign one and the ſame common uſe to them all, as Marſilinus Cagnatus rightly determines in his Various Readings, lib. IV. chap. 7. Authors, indeed, have

have been very inquiſitive into the uſe of the ſingle parts, of the bones, muſcles, reins, and veſſels, but have not ſo well conſidered what they altogether contribute to one common uſe.

Cagnatus is of opinion, that all of them, but each in a different manner, are appropriated as well for the elaborating the ſeed as performing the work of generation, which the philoſopher calls the moſt natural. Hieronymus Montuus and Tiraquellus ſeem to countenance this opinion, and that with good reaſon and judgment.

For it is evident from the unanimous conſent of all writers, whether ſacred or prophane, that antiquity attributes ſome ſuch office to the loins, reins, and ſides. As for the Scriptures, they frequently appropriate the work of generation to the loins, as in the thirty-fifth chapter of Geneſis, verſe 1., Kings ſhall proceed from thy loins. And in the epiſtle to the Hebrews, chap. VII. ver. 15, The ſons of Abraham are ſaid to have come from his loins; and ver. 16, Levi is ſaid to have been in his loins. From whence Baſil the Great, in his

his commentary on Iſaiah, remarks thus: In many places of the Scripture, the loins are put for the organs of generation. And Origen, in homily the firſt, on the 36th pſalm, ver. the 8th, upon theſe words, My loins are filled with a ſore diſeaſe, comments thus: The loins are ſaid to be the receptacle of the human ſeed, from whence that kind of ſin is here inſinuated, which is the effect of luſt. It is a proverb among the Hebrews, To gird the loins, ſignifying to preſerve their chaſtity, and forbear lewdneſs. In this ſenſe GOD ſpeaks to Job, in the fourth chapter, ver. 2, Gird up thy loins like a man: that is, reſtrain like a brave man thy appetite, as Iſidorus ſays, In theſe veſſels that they may be prepared to reſiſt, ſince in them is the ſeat of lewdneſs. We may compare Suidas with this paſſage. St. Jerome interprets that of the prophet Nahum, Look upon thy way, ſtrengthen thy loins, and ſecure thy virtue. So that of John the Baptiſt, Matth. III. ver. 4, Who had a leathern girdle about his loins; and whom, upon that account, Gregory Nazianzen and Nicetus would have us imitate. Neither is Jeremiah, chap. I. ver. 16; nor Iſaiah, chap. XXXII. ver. 11; nor St. Paul to the Epheſians, chap. IV. ver. 14, to be otherwiſe underſtood; nor

Solomon,

Solomon, when he ſpeaks of a virtuous woman, Proverbs XVI.—She girt her loins with courage. In St. Peter's epiſtle, too, chap. I. ver. 19, To be girt on the loins of the mind, ſignifies—as Montuus, in the place before cited, obſerves—to drive luxurious thoughts from the ſoul. I am miſtaken, too, if the Romans had not this meaning in view, when they accounted a perſon girt as an inſtance of modeſty, regularity, and a good mind; and ungirt, as a token of diſſolute morals —upon which head I have ſaid more in my life of Mecænas. At this very day it is the cuſtom in France to preſent thoſe who carry the prize of poetry with a ſilken girdle, as a trophy to gird their loins with. To this purpoſe Ranchinus, in his commentary upon Hippocrates's oath, remarks the neceſſity of a phyſician being chaſte; becauſe a girdle ſignifies a binding of the reins, and an abſtinence from an immoderate uſe of the loins. From hence the ancients thought Diana, the goddeſs of chaſtity, always wore a girdle; and from hence the words to unlooſe the girdle, in the conjugal ceremony, denotes the loſs of virginity: and Ætius rightly obſerves, That the uſe of venery is prejudicial to ſuch who have weak reins and loins, and ſuch perſons are therefore called broken-loined.

Euſtathius,

Euſtathius, in the catalogue of the ſhips, recites a proverb on theſe perſons—

Lumbos ſolutus, tanquam aſcellus Myſius.

Weak in the loins, as Myſius the aſs,

Which Junius explains, as ſpoken of ſoft, effeminate, and un-loined men. Upon the ſame ſcore is Petronius's Satire: thoſe of looſe loins are thoſe who were enervated by venery, ſuch as Catullus ſpeaks of, epig. XVI.—

Qui duros nequeunt movere lumbos.

Poor weakly things, who cannot move their loins.

To theſe Martial oppoſes, book V.—

Laſcivos docili tremore lumbos.

Salacious loins for frequent motion apt.

And the author of a free poem ſays, verſe 18—

Ecquando Theletuſa circulatrix,
Criſſabit tibi fluctuante lumbo.

When will the claſping Theletuſa riſe
To my embrace with waving loins and thighs?

For

For to fluctuate, is to move often, and toſs up and down in the manner of a wave. The Latins call it *Criſſare:* for that ſignifies an immodeſt kind of dance, which we now term *il Bargamaſco*, and which is never danced but by people in maſks. Juvenal ſpeaks of them thus—

——————— *plauſuque probatæ,*
Ad terram tremulo deſcendunt clune Puellæ.

The dancing girls in wanton motions bend,
Shake as they riſe, and with a clap deſcend.

Arnobius ſays of theſe repreſentations, lib. 2, "The "laſcivious multitude would run into the moſt extra- "vagant poſtures of body, and caper, and ſing, and "turn themſelves round in a circle, and at laſt, by the "activity of their loins, raiſe their poſteriors and "thighs into a ſwimming elegancy of motion." You may conſult, if you pleaſe, on this occaſion, the epiſtle of Megara to Bacchis, concerning Thryallis. Perſius has this in view when, ſpeaking of laſcivious verſes that raiſe a pruriency in the audience, he ſays—

——— *cum carmina lumbum*
Intrant, & tremulo ſcalpuntur ubi intima verſa.

Such

Such luſcious ſongs as pierce the ſecret chine,
Tickle the loins, and work the luſtful ſpine.

And Juvenal, ſpeaking of the pipes at the *bona Dea*—

Nota Bonæ ſecreta Deæ, cum tibia lumbos
Excitat, & cornu pariter vinoq; ; feruntur.

When muſic and when wine to luſt conſpire,
Provoke the blood, and ſet the loins on fire.

Upon this account, Iſidorus, in the paſſage before recited, derives the word loins from the laſciviouſneſs of luſt, becauſe both the cauſe and ſeat of corporeal pleaſure lies in them. Nicolaus Perotius, in his Cornucopia, derives it more plainly from the word *lubido*: that *lumbi* comes from *lubendo*, by inſerting the letter *m*, as is frequent in derivations. So Martinius, in his Lexicon, derives *cumbo* from *cubo*, *pango* from *pago*, *frango* from *frago*.

Again, as this office is attributed to the loins, ſo it is to the reins, which are a part of the loins—and, in regard of the formation of the body, a very principal one. That theſe adminiſter to generation is hinted

2 Kings, chap. VIII. verſe 12, The ſon who comes out of thy reins. From whence Tertullian, in his book On the reſurrection of the fleſh, calls the reins conſcious of ſeed. Heſychius, the preſbyter, in his commentaries on Leviticus, lib. 1, ſays—The reins are the ſervants of the ſeed in coition; and ſoon after, The ſeeds of coition are in the reins. St. Auguſtin, on the eighth pſalm, writes, That the pleaſures of venery are ſignified by the word reins. And St. Jerome, in his commentary on the prophet Nahum, affirms, That all the parts that contribute to coition come under the appellation of the reins; and he repeats almoſt the ſame word often in his commentary on Ezekiel. Farther, Nicolas Lyra explains theſe words of Jeremiah; and the ſame in the Revelations, Searching the reins and heart, thus examining and puniſhing libidinous and evil thoughts. For, in the Scripture language, by the heart is meant the thoughts; and by the reins is underſtood concupiſcence. Therefore the Pſalmiſt, in the twenty-ſixth pſalm, deſires GOD to purify his heart and reins; and the church, from him, uſes it in the ſame ſenſe in this hymn, Purify our reins and heart by the fire of thy Holy Spirit, that we may ſerve thee with a chaſte body, and be accepted by thee

thee with a clean heart. The divines, too, in general, underſtand by the precept in Exodus, to thoſe who eat the Paſchal Lamb, to bind up their reins, an abſtinence from luſt. Auſonius has expreſſed the indulgence of luſt by the uſe of the reins—

Utere rene tuo. Epig. XIII.

Go, exerciſe thy reins.

And it is a common jeſt among the vulgar to ſay, That thoſe who ſacrifice to Venus purge their reins, which is the reaſon that Hippocrates, Ariſtotle, Galen, Ætius, Avicenna, and abundance of other phyſicians aſſert, that an intemperate uſe of venery is prejudicial to the reins. Hence it is that the reins were dedicated to Venus by the ancients: for Fulgentius, in his mythology, in the fable of Peleus and Thetis, cites Democritus's phyſiology to prove that the Heathens thought that every part of the human body was under the influence of a peculiar deity; ſo they aſſigned the head to Jupiter, the arms to Juno, the eyes to Minerva, the breaſt to Neptune, the waiſt to Mars, the reins to Venus, and the feet to Mercury. But laſtly, if we enquire into the etymology and derivation of the word

word *varro*, whom Quintilian ſtyles, the moſt learned of the Romans derives *renes*, as if the canals of the obſcene humours—that is, the ſeed—aroſe from them, if we believe Lactantius and Iſidorus. Nor is there any reaſon that we ſhould, as ſome have done, underſtand the urine by the obſcene humour: for Iſidorus, explaining *varro*, ſays—"The veins and marrow diſtil "a thin fluid into the reins, which liquor, being re- "diſſolved, runs from the reins in the heat of the "venereal act, which no man in his ſenſes can think "ſpoken of the urine." The Hebrews, too, derive the reins from a word that imports concupiſcence.

And now, becauſe the reins are ſituated in the loins near the ſide, they, too, were believed to contribute to venery and the work of generation. Thus, the modeſteſt of women (according to fame), Penelope, when ſhe was to make a trial of the ſtrength and robuſt ſides of her ſuitors, brings them to the bow, and bids them ſtretch the ſtring.

Penelope vires juvenum tentabat in Arcu:
Qui latus argueret, corneus Arcus erat.

Her

Her ſuitors by the bow the matron tried:
This was the teſt of ev'ry manly ſide.

As Ovid, in the eighth elegy, ſays, and Penelope does not deny it in the following ſixty-ninth epigram—

Nemo meo melius nervum tendebat Ulyſſe:
Sive illi laterum, ſeu fuit artis opus.
Qui quoniam periit modo vos intendite: qualem
Eſſe virum ſciero, vix ſit ut ille mues.

The bow-ſtring none like my Ulyſſes drew,
Whether by ſleight or ſtrength his arrow flew;
Since he is dead, by that your pow'rs be tried,
Who proves his manly force and luſty ſide
Beſt by the bow, ſucceeds him in his bride.

From whence, To try the ſide in Martial, ſignifies to give a trial of your ſtrength in venereal affairs, book VII., epig. LVII. And in Ovid, book II., eleg. x., To give ſtrength to the ſides is to excite luſt.

Et lateri dabit in vires alimeata voluptas.

Pleaſure is thus with nutriment ſupplied,
And gives a luſty vigour to the ſide.

And in Apuleius, book VIII., The induſtry of the ſide

is

is a potency in luſt. "They brought," ſays he, "a "luſty countryman well furniſhed with an induſtry of ſides, and a length of label." So, in Juvenal and Ovid, to ſpare the ſides is to abſtain from venery. Thus the former, on the Catamite, ſat. 6—

——— *Nec queritur, quod*
Aut lateri parcas, nec quantum juſſus anheles.

Nor is the caſe how much you ſpare your ſides,
Or at what coſt of breath the maſter rides.

And, in the Art of Love, book II.—

Et lateri ne parce tuo; pax omnis in illo eſt.

Spare not your ſides, for all your hopes are there.

On the other hand, to brake the ſides, in Martial, is to indulge pleaſure too much, book XI., epig. cv.—

Et juvat admiſſa rumpere luce latus.

He lets the ſun behold his play,
And brakes his ſides in open day.

And again, book XII., epigram XCVIII.—

Rumpis Baſſe latus, ſed in comatis.

You,

You, Baſſus, take a ſilly pride,
But 'tis with boys to burſt your ſide.

So in Tibullus, or whoever is the author of the Iamoics to Priapus—

Et inquietus inguina arrigat tumor,
Neque incitare ceſſet, uſque dum mibi
Venus jocoſa molle ruperit latus.

Unruly tumours, panting for delight,
Erect their nerve, and ſtimulate the fight,
Nor ceaſe to glow, till Venus often tried
In mirthful pleaſure firſt my languid ſide.

Petronius, in his ſatire, mentions the convulſions of the ſide. "I am afraid," ſays he, "I ſhould have "raiſed convulſions in my ſide." In other places, the ſides are ſaid to be weak, worn out, enervated, drained, languid, wearied; which phraſe amounts to be exhauſted by venery. Ovid, in the tenth elegy of the third book—

Vidi ego cum foribus laſſus prodiret amator,
Invalidum referens, emeritumque latus.

I have beheld the wearied lover go
From the fair dame ridiculouſly flow,
His ſides all faint, exhauſted all below.

Catullus, in epigram VII.—

Quur non tam latera exfututa pendas?

Why not diſplay thy dry, thy ſapleſs ſides?

Priapus, in the libertine verſes, epigram XV.—

Ipſi cernitis exfututus ut ſim,
Confectuſque, marcerque, palliduſque, &c.
Defecit latus, & periculoſam
Cum tuſſi miſer expuo ſalivam.

You ſee how dryly drained I fail,
All waſted, meagre, thin, and pale;
My ſides are ſpent, a ſhort drawn breath,
And bloody cough portend my death.

Suetonius, in the life of Caligula, chap. 26, has this remarkable paſſage—"Valerius Catullus, a youth of "a conſular family, ſaid publicly, that Caligula was "endorſed by him, and that his ſides were quite tired "with the uſe of his bedfellow." Apuleius, book VIII., recites this manner of ſalutation—"May you "live

" live long and pleaſe your maſters, and ſpare my now " decayed ſides." From all which the point is as plain, to uſe the words of Plautus—

Quam Solis radii olim, quam ſudum eſt, ſolent.

Clear as the noonday-ſun's tranſpiercing rays.

And that this is no new or modern opinion, but founded on the unanimous conſent of all antiquity, is evident from the teſtimony of the Scripture, wherein the loins, and its adjacent parts, and the reins, are ſaid to contribute to the work of generation. Now, a general judgment or opinion of the learned, as your civilians, my friend Caſſius, expreſs themſelves, cannot be totally falſe. And Ariſtotle, in his Topicks, ſays— " Such things are probable, as appears ſo to all, or " moſt, or, at leaſt, to the wiſe, and them either all, or " moſt, or such whoſe wiſdom is moſt acknowleged or " experienced, and who have got fame and reputation " on that account."

In the next place, it is worth our while to enquire further into the reaſons upon which this opinion is founded; for by this means we shall, at the same time,

time, diſcover the cauſe why ſtrokes and ſtripes, inflicted on the loins, are incentives to luſt. Cagnatus, for his part, and Montuus, who inclines to his opinion, attribute the whole buſineſs to the loins, as conſiſting of thoſe parts we were juſt now reciting—that is, the vertebræ, muſcles, reins, veins, arteries, and nerves. However, he makes the ſeminal veins and arteries the chief agents as being the part that affords the materials for the ſeed, and contain in themſelves, and ſend down to the teſticles, that whitiſh fluid, which either actually is, or will ſoon be, worked into ſeed; and he affirms, that the deſire of ejecting the ſeed is excited by the ſwelling of this fluid in the veins and arteries, and from whence nocturnal pollutions are cauſed, eſpecially in ſuch perſons whoſe veſſels are extraordinarily heated by lying upon their backs. Bartholomæus Montagnana, and Nemeſius, the philosopher, aſſign the whole operation to the reins, a part of the loins, which is agreed to by Matthæus and Garyopontus, a Latin phyſician among the moderns. And very lately the famous Sennertius, once my preceptor (and who, while he lived, my much reſpected friend), Petrus Laurenbergius, and Caſper Hoffman are of the ſame opinion, and yet they do not all explain the matter

after

after the ſame manner. Bartholomæus Montagnana, in his examination of the paſſage of Avicenna, ſays—We muſt diligently obſerve why Avicenna declares, That the imbecility of the reins may be ſaid to be the cauſe of the defect of coition; and after he has affirmed that the ſeminal matter has acquired an adequate perfection from the diſpoſition and temperament of the teſticles, he ſubjoins—That 'tis neceſſary that the ſame matter ſhould be prediſpoſed in the ſuperior member, where the digeſtive faculty is more powerful, as in the liver and reins, in the one more remotely, in the other more nearly; and from whence, he concludes, it is impoſſible that a genuine ſeed ſhould be formed, unleſs thoſe parts, the liver and the reins, are duly organized and complexioned in all its properties. But Nereſius is of opinion that there is only a kind of ſaltneſs tranſmitted from the reins to the teſticles, which excites a deſire, or rather a titillation, in the genitals, and ſo in the ſame manner contributes to venery. His words are—The reins are the purgers of the blood, and the cauſe of the appetite to coition: for the veins, which, deſcending to the teſticles, paſs through the reins, and there imbibe a ſalt humour and an irritating faculty, after the ſame

manner

manner as a ſharp puncture under the ſkin makes an itching, and in the ſame degree as the conſiſtence of the teſticle is ſofter than the ſkin itſelf, they ſo much the more, when ſtimulated by that ſalt pungency, raiſe a furious deſire of emitting the ſeed. The words of Iſidorus, before cited, make for the ſame purpoſe. Matthæus's opinion is much the ſame, only he attributes more to the left rein than to the right: for, ſays he, the left ſeminal vein, ſituated in the emulgent, near the left rein, furniſhes a blood diluted with a good deal of ſerous ſalt, to raiſe and ſtimulate the parts to the act of generation. Laurenbergius affirms that the reins in general contribute to generation: but in the diſputation, before cited, he explains himſelf much after the ſame manner as Garyopontus does, when he ſays, The reins are by nature muſcular, and have nerves planted in their cavities, which contain the generative ſeed. So that he attributes the formative power of the ſeed to the reins, and in ſuch a manner as to believe that it is elaborated and contained in them. Sennertius is of the ſame opinion, though he founds it on other reaſons, and explains himſelf more clearly, and with better evidence from anatomical inſpection than Garyopontus, who does not

not ſeem to have been very ſkilful in that ſcience. Sennertius thinks that there is not only a ſtimulus communicated from the reins to the genitals, but that the ſeed itſelf is worked in them, and tranſmitted from them—which opinion Hoffman follows—and Sennertius collected this principally from hence, becauſe the reins have a peculiar parenchyma, as it appears not much different from the ſubſtance of the heart, or, as Aritæus will have it, reſembling the liver. Now Galen, in the ſeventh book of The Decrees of Hippocrates and Plato, attributes a great and peculiar force to a peculiar parenchyma in the forming and working the blood, which is evident of all the parenchymas of the other viſcera, as Beverovicius has amply proved. Again, ſince the emulgent vein is the greateſt of all the veins that proceed from the vena cava, and carries more blood into the veins than is requiſite for their nutriment, the artery, too, is larger than only to ſerve to depurate the ſerous humour, and therefore he thinks it probable that nature, which makes nothing in vain, would not have formed thoſe veſſels ſo very large unleſs with a view to ſome particular end; and this end he concludes to be no other than carrying the arterial blood to the reins, ſo that, it being there

mixed

with, and altered by, the venous blood, it ſhould ſupply materials for forming the ſeed, which is afterwards to be tranſmitted to the teſticles. What confirms this opinion of Sennertius, is, that according to the different formation of the reins and renal veſſels (in which nature in other caſes often ſports), ſome men are more prone to luſt than others, and far more notable performers. We have inſtances of this in Albertus's obſervations, and in Riolanus's anatomy. Each of theſe diſſected the body of a malefactor, and ſay they found Three Emulgents deſcending into the right rein, and the ſpermatick veins on each ſide proceeding from the emulgent. Albertus rightly concludes from hence, that the perſon muſt have a more plentiful flood of ſeed, and an inexhauſted and almoſt inſatiable ſalacity; and which, indeed, the fellow complained of a little before he was executed. Riolanus ſays, that his man was wholly devoted to luſt, and was hanged for having three wives all living at the ſame time. Beſides theſe, Salmuth ſays that he diſſected two men that were famous for venery, the latter of which had reins of a prodigious ſize, ſo as to equal *three*, nay, *four* of thoſe in common men. Sennertius goes on, and enquires, unleſs this opinion be admitted, whence proceeds that

rank

rank taſte and odour which is diffuſed all over the body in moſt uncaſtrated animals, but is moſt perceptible in the reins, eſpecially in adult bodies, but is not perceived in the reins of young and tender perſons before they have converſed with females? He adds, beſides, from Oribaſius, that the reins are diſordered by a retention of the ſeed, that the phyſicians, in recounting the ſigns of warm reins, mention a propenſity to venery, luſtful dreams, and nocturnal pollutions in the ſleep; and that the practitioners conſtantly deduce the quality of the ſeed from the conſtitution of the reins: thus, as a ready ſalacity indicates warm reins, ſo a diſappetite and want of inclination that way denotes cold reins. And laſtly, that in a gonorrhœa, he proves, from Aretæus and Alexander Trallianus, that remedies are applied for the diminution or alteration of the ſeed to the loins near the region of the reins. To ſupport this opinion of Sennertius, we may add what Pliny ſays in his thirty-firſt book, chap. 16, That plates of lead tied to the loins and reins, by their cold quality, obſtructed the inclination to venery. And he adds an inſtance of Calvas the orator, who, upon the ſight of a woman, uſed to have a natural emiſſion, which grew upon him to a kind of diſtemper, and was

cured

cured by theſe leaden plates. Galen, in his chapter upon Health, and in many other places, ſays, That he uſed theſe leaden plates to tame the luſtful ſallies, and reſtrain the nocturnal pollutions of ſome wreſtlers; and in a priapiſm he applies a plaiſter to the loins, made of Roſe cakes and cold water. Cœlius Aurelianus, beſides the leaden plates, adviſes the uſe of ſponges dipped in cold water: beſides theſe, Ætius not only applies the leaden plates to the loins, and other coolers, but condemns the lying upon the back, for fear the parts of the loins ſhould be overheated, and the diſtemper by that means increaſed. To theſe we may add Oribaſius and Paulus Ægineta, both of whom agree in the ſame point; the latter of whom forbids even diureticks in a gonorrhœa, for fear of prejudicing the reins, ſeated in the region of the loins. Nor was Avicenna ignorant of it, who places the defects of coition among the ſigns of extenuated and worn-out reins; and, among other things, he makes frequent copulation the cauſe of imbecility of the reins, and adviſes abſtinence from it as the means of cure. Aaron, a famous phyſician, mentioned by Rhaſes, knew this, who ſays—If the erection of the penis be languid, the cauſe is in the liver and reins.

And

And Ariſtotle may be quoted to this purpoſe, who thought that other animals were not affected with a gonorrhœa as well as men, becauſe they did not lye upon their backs—Prob. X. On the contrary, high-mettled horſes, when their loins and reins are heated by the motion of their riders, run with a furious heat to venery. The Athenian matrons ſeem to have known this, who, when in their famous feaſts, they lay from their huſbands—and, as Ovid ſays in his Metamorphoſis, book XI., Fab. XI.—

Peſq; novem Noctes Venerem tactuſq; virileis
In Vetitis numerabant, &c.

Held it a ſin to follow Venus's rites,
Or touch a man the ſpace of nine long nights—

made their beds of what the Latins call *Vitrix* or *Agnus Caſtus*. This is a kind of ſhrub appropriated to extinguiſh luſt: for this purpoſe they ſhrewed the leaves of it under their backs, with an intent of reſtraining the generative power of the ſeed, and the appetite to venery in the reins and adjoining parts. Of this there are frequent inſtances in hiſtory—in Dioſcorides, in Pliny, Galen, and Ælian; nor is there

any

any other reaſon for recommending the reins of animals, eſpecially thoſe of the he-goat, as provocatives to copulation, or that Ætius ſhould preſcribe the parts above the reins as a charm and incentive to luſt, but becauſe they have ſome analogy and ſimilitude with human reins, for which reaſon they are ſuppoſed to aſſiſt them, and excite them to perform the office of generation.* For this reaſon warm unguents, among other medicines, are uſually preſcribed to ſuch perſons, who are leſs ready in venereal affairs, and thoſe to be applied not only to the privities, but to the region of the reins; as alſo ſtrong diureticks, as cantharides, and the poſture of lying upon the back, that by theſe methods the loins may be warmed, and the ſeed quickened in its motion to the teſticles, and ſo cold conſtitutions become fired and raiſed to venery. From whence Rhaſes, in his twelfth book, ſays—As often as the loins are chafed with warm medicines, the penis will ſwell, and be extended in erection. And Maſih the Arabian, in the ſame author, ſays—That the heat of the back aſſiſts luxury (that it excites luſt), and as

* This depends upon the old exploded maxim of the philoſophers and naturaliſts, *Similis ſimili gaudet.*

he

the cooling of the back and ſleeping upon cold leaves diminiſhes that appetite, ſo heat and warmth wonderfully increaſe it.

From all which I draw this conſequence, that the loins in general, and the parts they conſiſt of, contribute chiefly to venery, and principally their veins and arteries, as being the canals of thoſe fluid ſpirits, which is the opinion of Cagnatus. But that the grand inſtrument of all this is the parenchyma of the reins, by which the ſeed firſt begins to be elaborated; and that it is perfected, and acquires an equable conſiſtence, in its deſcent through the other ſeminal veſſels; which, as it was Sennertius's opinion, ſo it is mine. And yet what Nemiſius, Iſidorus, Matthæus, and Laurenbergius have obſerved, is to the purpoſe, that there is a kind of ſaltneſs and ſerous matter communicated together with the ſeed, from the reins to the teſticles, to provoke the titillation, and fill up the dunghill *(adimplauſtrari)*, which very word Papius, the grammarian, uſes in his vocabulary.

I further conclude, that ſtripes upon the back and loins, as parts appropriated for the generating of the ſeed,

ſeed, and carrying it to the genitals, warm and inflame thoſe parts, and contribute very much to the irritation of lechery. From all which, it is no wonder that ſuch ſhameleſs wretches, victims of a deteſted appetite, ſuch as we have mentioned, or others exhauſted by too frequent a repetition, their loins and their veſſels being drained, have ſought for a remedy by flogging. For it is very probable that the refrigerated parts grow warm by ſuch ſtripes, and excite a heat in the ſeminal matter, and that more particularly from the pain of the flogged parts, which is the reaſon that the blood and ſpirits are attracted in a greater quantity, till the heat is communicated to the organs of generation, and the perverſe and frenzical appetite is ſatisfied, and nature, though unwilling, drawn beyond the ſtretch of her common power to the commiſſion of ſuch an abominable crime.

This, dear Caſſius, is my opinion. But you will object, that the perſons I treat of are ſuch as, being exhauſted by a licentious venery, made uſe of this remedy for the continuation of their ungovernable luſt, and a repetition of the ſame filthy enjoyment. But then you aſk, ſince the caſe is ſo, whether a perſon who

who has practiſed lawful love, and yet perceives his loins and ſides languid (the ſubject of this treatiſe), may not, without the imputation of any crime, make uſe of the ſame method, in order to diſcharge a debt which I won't ſay is due, but to pleaſe the creditor? More plainly, the perſon that I would deſcribe is ſuch as Virgil does in the third book of his Georgicks:—

Frigidus in Venerem *fertus fruſtraque laborem,*
Jucundum trahit, & ſi quando ad prælia ventum,
Ut quando in ſtipulis vanus ſine viribus ignis
Incaſſum furit, &c.

Languid and cold, he moves to work with pain,
And dribbles at the lovely ſport in vain;
When at the beſt, 'tis like a ſtubble fir'd,
Flaſhes in haſte, and is in haſte expired.

Well, friend Caſſius, why may not the remedy be made uſe of in the circumſtances ſuppoſed? That you have no occaſion for it I am ready to take a thouſand oaths. I, who am a phyſician, and from my own profeſſion either know or ought to know, and give a ſhrewd judgment that way, long ſince preſumed I was no falſe gueſſer on your ſide. Your young wife's great

great belly is an evidence to be depended upon beyond all exceptions, and to whom I wish a happy minute in due ſeaſon: however, I won't forbid you communicating this remedy to others who may have occaſion for a flogging.

Qui valide intorto verbere terga feces.

Who with a knotted whip may laſh their backs.

The gates of the Muſes, as the Greek proverb ſays (that is, of all profeſſors of ſcience), ought always to be open, and eſpecially of phyſicians; for, as Scribonius Largus, in his epiſtle to Julius Caliſtus, ſays—The imputation of a niggardly envy ought to be abominated by all people, eſpecially phyſicians, who, if they are not according to the intent of their profeſſion, full of pity and humanity, are objects of deteſtation both of GOD and man.

Thus, my dear friend, to ſatisfy your curioſity, I have explained my opinion to you with a little more freedom than ordinary. Do you take it all, ſuch as it is, in good part: love me ſtill as your friend, and pardon

pardon as you do the innocent raillery, which yet has its conſequences of ſerioufneſs, and ſo farewell.

Lubeck, Sept. 7, 1659.

J. H. MEIBOMIUS.

HENRY

HENRY MEIBOMIUS,

THE

S O N,

To the Moſt EXCELLENT

THOMAS BARTHOLIN.

I UNDERSTAND, with a great deal of pleaſure, from Chriſtianus Paullus, the excellent ſon of the great Simon Paullus, that my letter in anſwer to yours came ſafe to your hands. The ſame perſon ſignified to me, in your name, that you deſigned to reprint my father, John Henry Meibomius's epiſtle concerning the uſe of Flogging in Venereal Affairs, and the Office of the Reins and Loins. Nothing could be more acceptable to me than this your intention. As to the epiſtle itſelf, it was occaſioned by a free

free jocoſe converſation at an entertainment; and an edition of it was procured at Leyden by that great perſon to whom it is inſcribed. However, it pleaſed many excellent perſons all over Europe, and has been quoted by ſome in public prints. But there being at firſt only a few copies printed, to be given to friends, it began to be deſired by the learned, and impatiently enquired after by the curious—the ſubject being, I don't know how, very entertaining and alluring. I have often been ſorry that I could not oblige my friends, at their requeſt, with the favour of a book; however, I was unwilling to put it to the preſs again, partly becauſe I do not approve of everything in it, and partly becauſe I am unwilling, on my firſt entrance on the ſtage of Fame, to incur the cenſure of ſuch to whom theſe papers, tinctured with a tickling ſalt, might ſeem too ludicrous and libertine. However, in the meantime, it happened that it was reprinted a few years ſince, either at Leyden, or ſomewhere elſe, tho' I know not who was the editor, which I was not diſpleaſed with; but had I been pre-informed of it, that edition had come out much more correct. But now I am very much ſatisfied, and give myſelf joy that it has pleaſed you to ſuch a degree (whom Europe reckons

reckons among her firſt ornaments) as to think it worthy of a new impreſſion, enlarged by additions of your own. You are now in no danger from the affectedly four, nor need you fear

Rugato Cato *tetricus labello*
Naſum Thinoceroticum minetur.

Leſt rugged Cato ſhould to you oppoſe
His wrinkled lips, and beaſtly length of noſe.

But theſe myſteries cannot otherwiſe be preſerved, nor are we writing to Veſtals, or uncultivated Sabines, but to phyſicians; however, the argument deſerves to be examined, nor do I queſtion but you, who are a perſon of great wit and infinite reading, have cited all the paſſages that can adorn that ſubject; yet, ſince my father, after the laſt edition of his epiſtle, has added ſome marginal notes to his copy, I tranſmit them to you to be inſerted in their proper place, for the enriching your new edition. Laſtly, there are ſome things in this letter which reliſh of the Anti-Harveian times, in which I would rather own the error of my excellent father than defend it; eſpecially ſince it is ſuch a one, as was not only common to ſome

learned

learned men as well as himſelf, but even to ſome ages too. You know that ſaying of your Celſus—Light wits, becauſe they have nothing, detract nothing from themſelves; a ſingle confeſſion of error agrees with a great wit, who yet will retain, for all that miſtake, many valuable things: and why ſhould not an error deſerve pardon, which the perſon does not incur by his own obſtinacy, but by the infelicity of the age he lives in?

As for what he relates in the beginning of the epiſtle, of the cure of diſtempers by flogging, that depends upon the authority of others, and is beyond all exceptions. The moderns, however, ſeem to account theſe remedies, if not worſe than the diſeaſe, yet very ungrateful ones. Yet, as to the cure of madneſs by ſtrokes, which he quotes from Cœlius Aurelius, Rhaſes, and others, although phyſicians have not taken notice of it lately, yet I learn from Bodin that it was practiſed but in this laſt age in England. The paſſage ſtands thus in the fifth book of his commonwealth:—Madneſs ſometimes is heightened into frenzy, which kind of frenzy grows milder by ſtrokes and whipping; for a company of madmen in London, confined

confined in the ſame houſe, are ſeverely chaſtiſed with rods at the laſt quarter of the moon, at which time their frenzy is more powerful from the inflammation of their brain. When I began to pity their caſe, I underſtood from thoſe that looked after them, that it was the moſt certain cure of this frenzy. The palms of the Roman women were ſtruck, and that was thought to facilitate parturition in the pregnant, and give fecundity to the barren. That cuſtom was ſuperſtitious enough; and the Luperci were the only operators in it, who were clad in the veſt of Juno, or a goat-ſkin, as Feſtus informs us; and the Romans themſelves ridiculed it, as is plain from the ſecond ſatire of Juvenal. Some think that ſleep-walkers that riſe in the night ought to be ſoundly whipp'd; which experiment I myſelf know ſucceeded in a certain inſtance, the diſtemper being happily carried off, without a return, by a ſevere flogging.

After theſe, my father cites the hiſtories of flogging for the inciting of venery, and begins to enquire into the cauſe of it. He firſt rejects the ſtars and cuſtom, and, if I am not miſtaken, has made it plain, that the cauſe of it cannot be derived from theſe only. He

next

next remarks, that this flogging was only practiſed upon the back and loins, and thinks to deduce the cauſe from thence. To this purpoſe he ſhews, that the Scripture, as well as all antiquity, unanimouſly attribute to the loins, reins, and ſides their particular offices in the generation of the ſeed and the effect of venereal pleaſure. And he has indeed quoted a great many paſſages from different writers, and many more might be brought to the ſame purpoſe, eſpecially from the poets, unleſs the caſe was already evident. I do for the ſame reaſon conclude, that the loins contribute much to venereal pleaſure: but what he afterwards undertakes to prove, that the ſeed is firſt elaborated by the reins, ſituated in the loins, although he has a great many famous men, both before and ſince his time, of the ſame opinion; yet, in my judgment, he has not proved that point. For it is granted at preſent, by the ſearchers into truth, that the blood is carried by the emulgent arteries to the reins, and from the reins, by the emulgent veins, into the vena cava, and from thence returns to the heart; as alſo that the ſpermatick arteries received the blood from the great artery, and that the ſpermatick veins bring back the ſame from the ſeminal parts, partly into the vena

cava,

cava, and partly into the emulgent vein—which motion of the blood is plainly proved by the conſtruction of the valves in the veins. Now, from hence it is evident that nothing deſcends from the reins to the teſticles through the veſſels. In the meantime it remains true that warm loins contribute to the work of Venus, and cold ones obſtruct it; and that the phyſicians rightly apply warm things to the loins for the exciting of luſt, and cold things for the ſuppreſſing it: for, as my father has rightly obſerved from Cagnatus and Montuus, there are larger veſſels placed in the loins, in which, if the blood grows warm, it muſt neceſſarily flow warmer down thro' the ſpermatick artery, and diſpoſe the ſeminal matter, eaſily irritable, into a ſtate of heat and fervency. Next, as to the reins, this is my opinion—If they are more than ordinarily heated, a greater degree of heat will be communicated to the blood in its return through the emulgent veins; and ſince the blood is continually flowing to the reins, and back again, a greater heat may be communicated from the reins to the whole maſs of blood, from whence the blood will deſcend warmer through the ſpermatick arteries. From hence it may be explained why they who have hot veins are

inclinable

inclinable to venery, as well as the other phenomena which my father has brought to prove his opinion. Perhaps, too, it may ſometimes happen to thoſe who have a hot ſtate of blood, and are conſequently more prone to luſt, that the reins may grow warm by the continual acceſſion of the blood, as is noted by phyſicians. When by an error in diet the blood is inflamed, the reins generally ſuffer for it, becauſe a greater quantity of blood is continually flowing there than to any other part: ſo then, luſt does not depend ſo much upon the heat of the reins as from the common cauſe, the heat of the blood, and from thence proceeds luſt, and the heat of the reins. Farther, I explain the matter thus: By the ſtrokes of rods, the blood, as well in the great as ſmall veſſels in the loins, grows warm, and then in the reins themſelves; and laſtly, from thence the whole maſs of blood—and therefore it flows more hot and in a greater quantity through the ſeminal arteries, till by the wicked thoughts of theſe wretches, preparing themſelves for a venereal congreſs, it is turned with a greater degree towards the ſpermatick veſſels, after the ſame manner a profluvium of the ſeed is accelerated by a ſoft bed, or a ſupine poſture. 'Tis well known that people who

ride

ride on horſe-back are prone to venery; and the ſame was long ago obſerved in the Cento of problems that are publiſhed under the name of Ariſtotle. The author gives this reaſon for it, problem X.—That they are affected by the heat and agitation in the ſame manner as in coition: which is exactly to my meaning; for the blood in the veſſels of the loins grows warm by theſe motions and jolting of the rider; and its motion is quickened through the deſcending trunk of the aorta, and ſo on to the ſeminal veſſels. Hippocrates, indeed, in his book of Air, Water, and Situation, ſeems to teſtify the contrary, where he ſays—That thoſe who ride much are rendered too unapt for venery: but that is to be underſtood of the continual riding of the Scythians, which proceeds even to wearineſs, and ſo debilitates and relaxes the body, and of conſequence ſuppreſſes the irritation to venery: but that riding which we mention from Ariſtotle, which only gently heats the loins, is to be underſtood moderate. I have no inclination now to go on and examine diſtinctly every point which my father has produced upon the ſubject, eſpecially ſince all that Sennertius has, and what is related by him, Dr. Highmore has already happily diſcuſſed in his Anatomy.

In

In the meantime, many of my father's propoſitions ſtand upon a good foundation, only rejecting that generating power of the ſeed lodged in the reins. The reſt of his arguments are very evident. Some of the moderns may perhaps endeavour to explain theſe phenomena otherwiſe from their own hypotheſis, as a certain ingenius perſon did, who was firmly perſuaded that the matter of the ſeed was made of the chyle and not of the blood; and that by ſtrokes upon the loins the ſwelling alveus was heated, and then that the matter of the ſeed deſcended with a ſwifter motion to the genital parts. Reaſons very different from theſe might be brought by ſuch who are pleaſed with the fanciful hypotheſis *Saccus Nervoſus*, or nervous juice, which they think, too, affords matter for the ſeed; but it is not my buſineſs to enquire at preſent into the truth of their hypotheſis. I perceive now that the obſervation is true in this inſtance, which Græcinus, in Columella, formerly ſaid of all kinds of inventions, That moſt people began new works with more boldneſs than they could maintain theſe that were before perfect. However, I think that the opinion I have propoſed of the heat of the blood in the loins does not depend upon bare hypotheſis but certain experiment.

ment. If, excellent Sir, you are pleaſed to approve of it, I ſhall be much more confirmed in my opinion. Farewell.

Written at Helmſtadt, Aug. 19, 1669.

HEN. MEIBOMIUS.